

THE
BAPTIST MAGAZINE.

DECEMBER, 1813.

SKETCHES OF SERMONS BY JOSEPH FULLER.

No. III.

By the obedience of one, shall many be made righteous.

Rom. v. 19,

“FOR the last two weeks our minds have been chiefly occupied in contemplating our fallen state,* we have viewed the awful corruption of our nature, we have marked its extent, and beheld the confusion and mischief it has introduced into our world. We have traced it to its origin in Eden, and dropped a tear over that awful transaction which

“ Brought sin into the world and all our woe.”

From the view of our fallen state we would now turn our eyes to the means of our recovery ; from the source of our pollution, we would look with joy and gratitude to the fountain that's opened for sin and uncleanness ; from the causes of our misery to the medium of our salvation. And this indeed is the true use which ought to be made of these awful subjects, all that is said on them being intended to lead us to Christ, to shew us our need of him, and to manifest the suitability of the gospel plan of salvation to our situation and circumstances.

These different subjects are frequently connected in the sacred scriptures, nor should they be separated in our preaching, it is in vain for us to exhibit the remedy to such as are ignorant of the

* See page 108 and 138.

disease, it is equally vain to point out the disease without directing to the remedy.

In the verse to which your attention is directed both are exhibited, the one we considered last week from its first clause, the other we are now called by its conclusion. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Two things will be considered

I. The obedience which Christ performed, and

II. Its happy consequences.

I. We are to consider the obedience which Christ performed and this we may view in two respects: active and passive. By the one all the precepts of the divine law were fulfilled, and most illustriously displayed in his holy walk; by the other all its demands were satisfied in his excruciating sufferings and death. Both these were necessary to the accomplishment of the great work which he had undertaken. By the one the law itself is declared holy, just and good; by the other the awful sanction of the law is justified, and sin declared worthy of all that punishment it threatens. By the one the holiness and reasonableness of the divine law are acknowledged and asserted; by the other the justice of the divine Being is displayed, and his hatred to sin manifested in the most illustrious manner.

This obedience was absolutely perfect; no error, no deficiency, no flaw is found in any part of it. Though he was in all points tempted like unto us, still he was without sin. Vain were all the temptations of Satan, vain all the efforts of earth and hell to draw or drive him from his obedience, or induce him to relinquish the great work which he had undertaken. The law of God was written on his heart, it occupied his whole soul, and animated his whole life. In him the law itself was animated and embodied in his whole life he honoured it, and by his death he sealed it. This obedience was altogether voluntary, "Lo I come, in the volume of thy book it is written of me, I delight to do thy will O my God," was his language. For this he voluntarily assumed our nature, took upon him the form of a servant, was made of a woman, made under the law; that so he might exhibit it in his life and glorify it in his death. He voluntarily submitted to all the excruciating sufferings which he endured. Nor was his determination less deliberate than free; not only did he voluntarily just enter on his work, but he as voluntarily pursued it, nor ever

the full prospect of all his sufferings would he abandon it. The voluntariness of his obedience is frequently intimated in the scriptures, and dwelt upon as peculiarly worthy of notice; so Paul, "Ye know the grace of our Lord Jesus Christ, who though he was rich yet for our sakes became poor, that we through his poverty might become rich:" and again in another place, "Let that mind be in you which was in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The dignity of his nature stamped infinite value on his obedience and sufferings, conferred infinite honour on the law which he obeyed, and under which he suffered; and gave infinite force to the declaration which was thereby made of the holiness of the law, and the exceeding sinfulness of sin. This obedience was perfectly satisfactory to his heavenly Father; by it all the ends of justice were secured, all the demands of the law satisfied, its purity displayed, its honour secured, its authority vindicated and enforced. By it God was enabled to shew mercy to sinners without any injury to his honour or justice. With this obedience therefore God was well pleased; as a testimony of its acceptance he raised him from the dead, and as a reward for his services, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus is Lord, to the glory of God the father." In consideration of this obedience God looks again in mercy upon sinners, and justifies them through the merits of his Son. But this leads us to our second particular,

II. The happy consequences of this obedience—"By the obedience of one shall many be made righteous." It is almost needless to inform any of my hearers, that the term "righteous" here made use of, does not refer to personal holiness, but to justification, this being the subject of which the apostle was discoursing through the whole of the chapter. It is true that personal holiness also, with every other blessing, flows to us through the obedience of Christ, "who of God is made unto us wisdom, righteousness, sanctification, and redemption; this however is not the truth contained in our text, which may properly be rendered

“by the obedience of one shall many be justified,” constitute just, acquitted, freed from condemnation, delivered from the consequences of sin. It would be almost impossible in one discourse to enumerate, much less to enlarge upon, all the blessings included under the term justification; some of the principal only may be noticed. By this we receive the pardon of our sins, deliverance from eternal misery, the just punishment of our offences, the acceptance of our persons and services with God, restoration to the divine favour is immediately included, and lastly, a title to eternal life, and the enjoyment of God for ever.

And now my friends let me enquire, or rather let me request you to ask yourselves, to what are you looking for this blessing on what are you depending for justification in the sight of God? Many are trusting to their own supposed good works, hoping by these to make amends for their sins, recommend themselves to the divine favour, and purchase eternal life. This however, is a dangerous ground to rest upon, were our obedience ever so perfect, it would be no more than is our reasonable service, and could not therefore in any wise atone for past transgression; but our obedience is full of imperfection, and instead of procuring our acceptance, requires itself the atonement of Christ for it to appear with acceptance before God. Others, acknowledging the deficiency of their own works, yet would attribute to them some share at least in their justification with God, making the reward partly of grace, partly of works; but this idea is utterly rejected by the apostle, who declares, Rom. ii. 6. That “if of grace then it is no more works, otherwise grace is no more grace.”

Christ therefore, and Christ only, must have the merit of your salvation, if you are saved at all; his obedience alone, if you are justified at all, must be the ground of your justification. Rejecting every other hope, therefore, cast yourself entirely on him, “believe in the Lord Jesus Christ, and thou shalt be saved.”

ORIGINAL LETTER OF MR. JANEWAY.

To the Editor of the Baptist Magazine.

Shrewsbury, August, 1813.

SIR,

If you think the following letter, written about 150 years ago, by Mr. Janeway, fellow of King's College, Cambridge, may be useful to any of

he tried and tempted children of God, the insertion of it in your Magazine will greatly oblige,

Yours, very respectfully,

WALTER GOUGH.

Dear Friend,

Your letters are bitter in the mouth, but sweet in the belly ; they contain matter of joy, under a dismal aspect ; they are good news, brought by a messenger in mourning : I had rather hear of that which is matter of substantial real joy, though mixed with many sighs, and interrupted with many groans and sobs ; than of that laughter in the midst of which the heart is sad. You say that you are troubled with blasphemous thoughts : so then, though they are blasphemous, yet they are your trouble ; and thoughts they are too, and that neither sent for, nor welcome, and so are not assented to in your mind. What then shall we think of them ? If they were of your own production, your heart would be delighted with its own issue : but you do nothing less. Sure then, they are the injections of that wicked one who is the accuser of the brethren, and the disturber of the peace of the people of God. But doth Satan use to employ those weapons but against those that he is in some fear of losing ? He is not wont to assault and fight against his surest friends in this manner. Those that he hath fast in his own possession, he leads on, as softly and quietly as he can, fearing lest such disturbance should make them look about them, and so they should awake, and see their danger : but as for those that have in some measure escaped his snares, he follows them hard, with all the discouragements he can. Surely, these things can be no other but a bitter relish of those things which you know to be bitter after that you have tasted the honey and the honey-comb ; after you have seen how good the Lord is. What then shall I call these motions of your mind ? They are the soul's loathing the morsels which Satan would have it to swallow down ; yea, they are the soul's striving with Satan, whilst he would ravish the spouse of Jesus ; and let the enemy of all goodness know, that he shall ere long pay dearly for such attempts. But you will say, if these horrible thoughts be not your sin, yet they are your trouble and misery, and you desire to be freed from them ; and the most loyal and loving spouse had rather be delivered from those assaults. But you will ask, how shall I get free from them ? First, see that you possess your soul in patience ; and know this, that God hath

an over-ruling hand in all this; and wait upon him, for he can and will bring forth good out of all this seeming evil. At present you are in the dark and see no light: yet, trust in the Lord, and stay yourself upon your God. Can Christ forget the purchase of his own blood, the price of his soul, those whom he hath so intimately endeared to himself? Can a mother forget her suckling child? yet God cannot forget his. God hath loving and gracious intents in all this, and his bowels yearn towards his. Yea our Saviour suffers with us, through his ardent love by sympathy, as well as he hath suffered for us. But, for your being berid of these thoughts, you know who hath all power in his hand, who doth employ this power in a way of love towards his. This power is made yours through the prayer of faith; but for your own work, do this, 1st. Let not such thoughts have any time of abode in your mind, but turn them out with all the loathing and abhorrence you can; but not with so much trouble and disturbance of mind as I believe you do. For by this the devil is pleased, and he makes you your own tormentor. 2dly. Always then divert your thoughts to some good thing, and let those very injections be constantly the occasion of your more spiritual meditation. Think the quite contrary, or fall a praying with earnestness; and the devil will be weary if he find his designs thus broken, and those sparks of hell (which he struck into the soul to kindle and inflame corruption) will put warmth into grace, and set faith and prayer a working; when he perceives, that what he intended as water to cool your love to God, proves like oil to make it flame the more vehemently, he will be discouraged. Thus resist him, and he will flee from you. 3dly, consider that this no new thing; for we are not in this ignorant of Satan's wiles, that if any soul hath escaped out of the chains of darkness, if he will have heaven, he shall have it with as much trouble, as the devil can lay on; and, if he and his had their wills, no good man should have one peaceable hour; but blessed be God for his everlasting love to his, that the devil cannot pluck us out of those almighty arms with which he doth embrace his children. Dear heart, my prayer for thee is, that God would give thee the peaceable fruit of righteousness, after all thy afflictions, and that thou mayest come out of these trials, refined and purified, and more fit for thy Master's use; having this the end of all, to purge away thy dross, and take away sin. Thus hoping that at the length, God will turn thy mourning into joy, thy trouble into

triumph, and all thy sorrows into a sure and stable peace ; I leave you with him, and rest,

Yours in our dear Lord,
JOHN JANEWAY.

ON PREACHING CHRIST.

Every Minister should enquire "WHAT IS FOR ME THE WISEST WAY OF PREACHING CHRIST TO MEN." Some seem to think that in the choice of a wise way there lurks always a TRIMMING disposition. There ARE men, doubtless, who will sacrifice to self, even *Christ Jesus the Lord* : but they, of all men, are farthest from the thing. There is a secret in doing it, which only one but an honest man can discover. The knave is not half wise enough.

We are not to judge one another in these things. Sufficient it is to us, to know what WE have to do. There are different ways of doing the same thing, and that with success and acceptance. We see this in the Apostles themselves. They not only preached Christ in different ways ; but what is more, they could not do this like one other. They declare this fact themselves ; and acknowledge the grace of God in their respective gifts. *Our beloved brother Paul, writes, says St. Peter, according to the wisdom given unto him.* But there are Peters in our days, who would say—"Paul is too learned. Away with these things, which are hard to be understood. He should be more simple. I dislike all this reasoning." And there are Pauls, who would say, "Peter is rash and unguarded. He should put a curb on his impetuosity." And there are Johns, who would say, "They should both discharge their office in my soft and winning manner. No good will come of this fire and noise." Nothing of this sort ! *Each hath his proper gift of God ; one after this manner, and another after that : and each seems desirous to occupy faithfully till his Master come, leaving his brethren to stand or fall to their own Master.*

Too much dependance is often placed on a system of RATIONAL CONTRIVANCE. An ingenious man thinks he can so manage to preach Christ, that his hearers will say—Here is nothing of Methodism ! This has nothing to do with that system ! I will venture to say, if this is the sentiment communicated by his mi-

nistry, that he has not delivered his message. The people do not know what he means, or he has kept back part of God's truth. He has fallen on a carnal contrivance, to avoid a cross and he does no good to souls: the WHOLE MESSAGE MUST be delivered; and it is better it should be delivered even coarsely than not at all. We may lay it down as a principle—that if the Gospel be a MEDICINE, and a SPECIFIC too—as it is—it must be got down SUCH AS IT IS. Any attempt to sophisticate and adulterate will deprive it of its efficacy; and will often recoil on the man who makes the attempt, to his shame and confusion. The Jesuits tried to render christianity palatable to the Chinese by adulterating it, but the Jesuits were driven with abhorrence from the empire.

If we have to deal with men of learning, let us shew learning so far as to demonstrate that it bears its testimony to the truth. But accommodation in manner must often spring from humility. We must condescend to the capacity of men, and make the truth intelligible to them.

If this be our manner of preaching Christ, we must make up our minds not to regard the little caviller, who will judge us by the standard of his favourite author or preacher. We must be cautious too, since men of God have been and ever will be the butt and scorn of the world, of thinking that we can escape its sneers and censures. It is a foolish project, TO AVOID GIVING OFFENCE; but it is our duty to avoid giving UNNECESSARY offence. It is necessary offence, if it is given by the truth; but it is unnecessary, if our own spirit occasion it.

I have often thought that St. Paul was raised up peculiarly to be an example to others, in labouring to discover the wisest way of exhibiting the Gospel: not only that he was to be a great pattern in other points, but designedly raised up for this very thing. How does he labour to make the truth REASONABLY PLAIN! How does he strain every nerve and ransack every corner of the heart, to make it REASONABLY PALATABLE! We need not be instructed in his particular meaning when he says, *I became all things to all men, if by any means I might save some.* His history is a comment on the declaration.

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously because they name him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open his various offices

d characters—the glories of his person and work, his relation to us, and ours to him, and to God the Father, and God the Spirit through him, this is the knowledge of Christ. The divines of the present day are stunted dwarfs in this knowledge, compared with the great men of the last age. To know Jesus Christ for ourselves, is to make him a CONSOLATION, DELIGHT, STRENGTH, RIGHTEOUSNESS, COMPANION and END.

This is the aspect in which religion should be presented to mankind; it is suited, above all other, to produce effect; and effect is our object. We must take human nature, as we find human nature. We must take human nature in great cities, as we find human nature in great cities. We may say, “THIS or THAT is the aspect which OUGHT to have most effect; we must illuminate the mind: we must enlist the reason: we must attack the conscience.” We may do all this, and yet our comparative want of success in begetting and educating the sons of glory may demonstrate to us that there is some more effective way; and that sound sense and philosophy call on us to adopt that way, BECAUSE it is most effective.

Our system of preaching must meet mankind: they must find it POSSIBLE to live in the bustle of the world, and yet serve God: after being worried and harassed with its concerns, let them hear cheering truths concerning Christ’s love, and care, and pity, which will operate like an enchantment in dispelling the cares of the world and calming the anxious perturbations of conscience. Bring forward privileges and enforce duties in their proper places and proportions.

Let there be no extremes: yet I am arrived at this conviction, that men who lean toward the extreme of evangelical PRIVILEGES in their ministry, do much more to the conversion of their hearers than they do, who lean towards the extreme of REQUIREMENT. And my own EXPERIENCE confirms my observation. I feel myself repelled, if any thing chills, loads, or urges me. This is my nature, and I see it to be very much the nature of other men. But, let me hear, *Son of man, thou hast played the harlot with many lovers; yet return again to me saith the Lord; I am melted and subdued.*

CECIL.

RESIGNATION.

What a world of murmurings and complaints is that we habit! How few that are really satisfied with their stations and circumstances! How numerous the imaginary evils that compass and disturb mankind! How small the number of persons who are resigned to the allotments of Providence! What infinite benevolence is shedding around its blessings, and infinite mercy is stretching forth its sceptre, how great is the proneness of man to repine at every event which is shaded by a cloud, and to interpret every thing against him which he cannot in a moment explain. Let the history of the world be written in minute detail; let every individual bring his own account to the general stock; let his conscience be faithful to record the movements of his mind, and the expressions of his lips, and how will the volumes swell with woes and troubles, and complaints and murmurs, as if there were no pilot at the helm, no Providence to overrule, and no state of final happiness to be enjoyed.

Many are the sources to which this unhappy disposition of mind may be traced. It may arise from constitutional weakness and dejection; it may be connected with a series of adverse dispensations, which have overwhelmed the mind with trouble; it may spring from a peevish, fretful temper, which like the jaundiced eye, pretty generally discolours every object it beholds. At all events, it will discover a strange forgetfulness of the superintendence of the Creator, a sad mistrust of his promises, and an inordinate love of present ease.

But let a murmuring and unresigned spirit arise from whatever source it may, it must ever be *offensive in the sight of God*; especially among *Professing Christians*; it is an act of dishonour to the perfections of his nature. It is as much as if we doubted whether he would be true to what he has said,—whether the streams of his goodness and mercy would not soon be exhausted;—whether all his arrangements were as wise as could be wished;—and whether he has power to carry his plans of benevolence into effect. Not only so, but *it encourages the designs of our very worst enemies*. The ambition of the devil has always been to harass such as he cannot destroy; and if he can but make the mind of a good man unhappy, he gains a most important advantage. He damps the flame of his zeal; he clips the

ings of his faith; he checks the fervour of his prayers; he counteracts the tendency of his affections to heaven; and either hinders or wholly prevents the usefulness of his life. Beside which, *it weakens the very cause we profess to espouse*, the cause, which of all others we should desire to promote. Let the world discover in the professors of religion, a spirit of dissatisfaction, an inclination to murmur and repine, a discontentedness with their lot, and a mind overshadowed with perpetual gloom; and what inference will they draw? Will they be led to imagine that the religion we possess can support the mind in adversity, and prove an antidote to the troubles of life? Will they be induced, from any thing they may behold in our example, to "seek the Lord while he may be found," and to "call upon him while he is near?" Or will they not rather be disposed to throw reflections upon Christianity, and upon Christ himself *on our account*? A little observation is sufficient to inform us how such influences operate upon the unconverted part of mankind; and how the cause of the Redeemer frequently bleeds from the wounds which it thus receives in the very house of its friends.

A Spirit of Resignation, on the other hand, has powerful tendency to recommend religion to others. It glorifies the perfections of God. It encourages our fellow christians. It defeats many of the purposes of satan. It acquiesces in all the dispensations of Providence. It produces a heavenly calm in the mind, amidst the varied scenery of life. And what is more, it has a happy influence to prepare us for the felicity of a better world. To cultivate it, is therefore an object of no inferior importance, and for this purpose the following rules may perhaps be recollected with advantage.

First, *endeavour to maintain a constant and unshaken conviction of the Presence and Providence of God.* 'There is no truth either in nature or religion, more certain, though probably there is no one, of which we more frequently lose the impression, than that *the eye of God is upon us!* "Thou God seest me" is language which every one may employ, and upon every occasion. Distance may separate us from our warmest earthly friends, and forgetfulness of our best benefactor may banish him for a season from our thoughts. But we can neither be removed from the influence of his providential agency, nor escape the vigilance of his eye. "Our down-sitting, our up-rising," and even "our

thoughts," when they are "afar off," are under his inspection. Not a sparrow can fall to the ground without his notice, nor there an event, however small and apparently insignificant, that is not intimately present to his view. To whatever affliction therefore, we may be exposed, let this be our consolation, that there is not a sorrow but he knows it, nor a groan but he hears it, nor a want but he can supply it, nor a trial but he can deliver from it, in any way, or at any time he judges best. Let us be afraid of an unsubmissive spirit, lest we excite his displeasure. Let us remember he has the wisest ends to answer, by the means he employs. And, with good old Eli, let us cheerfully say, "It is the Lord! let him do what seemeth him good."

Secondly, *Let us cultivate an humbling sense of our own unworthiness.* Did we lie, as we ever ought to do, in the dust of self abasement before God, how differently should we view the arrangements of his Providence. 'Tis the proneness of man to imagine himself something when he is nothing, that produces much dissatisfaction when the conduct of God crosses his imaginations. Let him feel as he ought, that he *is* nothing, and *deserve* nothing, and he will not be so disposed to murmur and repine. He will receive with thankfulness what Providence may allow him. He will view the lot of others without envy; and when the bitter be the larger proportion of ingredients in his cup, and he should be called to the fiery trial, his language will be, "I will bear the indignation of the Lord, because I have sinned against him."

Thirdly, *Let us frequently review the sufferings of others.* In the season of adversity, how prone are we to imagine that, of all the situations and troubles in the world, there are none to resemble our own. We look with a sort of envy upon those that are above us, and are ready with a sigh to wish that our lot were like theirs. How much better calculated to relieve our anxiety, would we rather to reflect upon the millions of mankind that are in condition exactly the reverse. Are we complaining and repining on account of *our* troubles! How many are perhaps at this very moment pining away in sickness and pain, crying out in agony and anguish, which human nature can scarcely endure! How many are starving for want of bread, or reduced to the necessity of begging for relief! How many are falling on the field of battle, or perishing by the ravages of pestilence and plagues! How many are contending with the tyrant death, and passing from this

pleasures of the world that now is to a state of irremediable anguish and woe ! And yet what are all such sufferings as these compared with the tortures of him, who, while he knew no sin, “sweated as it were great drops of blood, falling from his face to the earth !” O that we did but more consider him, who endured such contradiction of sinners against himself, and how would every murmur die, while listening at the foot of his cross we heard him exclaim, “Come and see, was there ever sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger ?”

Fourthly, *Let us always retain a powerful impression of the stability of the divine Promises.* These are the cordials with which God has designed to cheer the fainting spirits of his people. Nor is there a situation of trial and danger, for which some antidote is not thus provided. Whatever be our fears, and whatever our afflictions, here is the source whence flow our consolation. Nor shall a single promise fail. “Heaven and earth shall pass away,” said the blessed Jesus, “but *my word shall not pass away !*” Let this be our encouragement. And whatever may be the occasion of pain and uneasiness, we may always find something to suit our condition.

Fifthly, *Let us constantly feel a concern to possess an enlivening hope of the happiness of a better world.* There terminate all the troubles of life ! There the storms and the tempests are no more ! There the last tear is wiped away ! There the enjoyments of good men are uncorrupted, their purity is untainted, their society is exalted, their worship is uninterrupted, their knowledge is perfected, and their happiness is everlasting. The glory of God surrounds them, the love of God inspires them, the image of God distinguishes them, and the enjoyment of God satisfies them for ever ! There they know no longer in part, they see no longer through a glass darkly. The mysteries of Providence are unveiled ; and God in Christ is the object of their unceasing praise ! Let this, then, Christian, inspire thee with resignation. Thy trials will soon be over ! Thou shalt soon be put into possession of thy best Inheritance ! Jesus has gone to prepare you a mansion of glory, and he will come again, and take you to himself ! You shall see ere long that “*he has done all things well !*” Your sorrows shall be changed into songs, and the trials of the way be succeeded by the triumphs of an eternal rest ! The arrangements of Providence may sometimes perplex

you. Looking at them in parts detached from each other, you are ready to exclaim, "*all things are against me.*" But its plan shall soon be completed, and you shall be one of the first to cry, "He hath led me *by a right way* to a city of habitation!"

S. Walden.

J. W.

ON THE DEACON'S OFFICE.

To the EDITOR of the Baptist Magazine.

IN your Magazine for October, Mr. Editor, you have inserted, "An Address delivered to the *Deacons*, recently chosen by the Baptist Church at Oxford," by a highly respectable Minister of our denomination. He justly remarks that the offices of Bishop, Pastor, and also that of Deacon, are established upon the authority of the New Testament: but when he adds, "that when the multitude of the disciples increased the Apostle convened the Church together *in order to propose the appointment of Deacons*;" I am not altogether satisfied that this assertion is equally correct. *Acts* vi. 5. 6. "Such (says he) was the origin of the office of Deacons;" and in describing their *work*, in a subsequent paragraph, he adds, "It is in a few words to *serve tables*—the table of the Lord—of the Poor, and of their Pastor." I admit this passage in the Acts is very generally adduced as containing the *appointment* and *work* of Deacons—the translators of the Bible have considered it as referring to that office; and at the head of the chapter we read, "Deacons chosen;" but we read nothing about Deacons *in the sacred text*; neither do I apprehend that the practice of the church of England gives a sanction to such an interpretation. In that church the office of a Deacon is, I believe, wholly unconnected with any secular employ; it is initiatory to the priestly office: those who enter into "holy orders," are first ordained *Deacons*, and then ordained *Priests*. Some writers have considered the passage in Acts as referring to the appointment of "extraordinary Stewards," to make a more impartial distribution of the church's bounty amongst the widows, the Hellenists alledging that *theirs* were neglected in the *daily* ministrations. The peculiar circumstance in which the first converts to christianity were placed probably rendered a *daily supply* necessary.

When reflecting on the *sacred requirements* of a Deacon, as recorded in the epistle to Timothy, I have been led to imagine, that to "serve tables," in the sense in which those words are very generally understood, is not a very appropriate description of the work of a Deacon, although such a *service* may be included in it. Deacons, it appears from the new Testament, must be (if at all suited for the office) men of correct conduct, both in the house of God, and in their own houses; such, as "*hold the mystery of the faith in a pure conscience*;" they must be *proved* before they can be called to the exercise of the solemn and important duties which are required of them. But may it not be asked, How few of these qualifications can be called into exercise if their work is summarily comprehended in what we understand by "serving tables?" I am willing to concede to the addressor that in providing for the "table of the Lord, the table of the pastor, and the table of the poor, the Deacons may be well and properly employed; but is there a sufficient warrant from Scripture to conclude that these were the primary objects of their appointment? I rather think we learn from the new testament, as well as from ecclesiastical history, that Deacons or Elders, in the primitive churches, were often employed in aiding the Bishop or Pastor, in the work of *instruction*. Deacons have spoken the word of life—Deacons have been engaged in *baptizing*—although I am not aware that Deacons in the primitive church have administered the Lord's-supper; and indeed the administration of that ordinance seems more peculiarly to be a branch of pastoral duty, although I am far from approving of that narrow principle, by whatever authority it may be sanctioned, which would confine the "breaking of bread" to the *specific* church of which the minister is the Pastor.

I hope, Mr. Editor, that none of your readers will construe these observations into disrespect towards the worthy minister whose address you have recently inserted, of the general tenor and spirit of which I greatly approve: but the inquiry is not *who* has said it, but is the *thing* really so? Perhaps this is a point worthy of calm and sober discussion, although not of angry controversy. The origin and nature of the Deacon's office is a subject seldom entered upon; and its duties are too frequently, as I apprehend, taken for granted rather than fairly deduced from the sacred Oracles. I hope it is my sincere wish to "serve the Lord Christ," according to the talents with which I am en-

trusted, in every way his word directs; and on this ground I feel a disposition to be thankful to any man who expounds to me "the way of the Lord more perfectly." I am,

Mr. Editor, your constant Reader,

October 16th, 1813.

A DEACON.

QUERY ON "CONGREGATIONAL ORDER."

Mr. Editor,

In your Magazine for August you have inserted the Resolutions of the late Meeting in London, for the purpose of establishing a "General union among the Baptist Ministers and Churches." How far this object is likely to be accomplished under the present circumstances of the denomination I will not pretend to say; but that union amongst the churches of Jesus Christ is a most desirable and lovely thing is readily admitted; *Behold! how good and how pleasant it is, for Brethren to dwell together in unity.*"

The first resolution of the associated Ministers and Churches states the leading doctrines which they "maintain," and concludes thus, "*with the Congregational Order of our Churches inviolate.*" I am not able to form a precise idea of what is included in this sentence. The "Order of our Churches" is a subject frequently spoken of, but I believe the nature of that order is but seldom distinctly defined. As this "Order" is intended to form an essential part of the basis of union on the present occasion, it would be of much importance, and indeed highly needful for those who are invited to join in it, to have an explanation of what is meant by the "Congregational Order of our Churches;" and I doubt not but some of your correspondents will have the goodness to state its *nature and influence*; as such an elucidation would be thankfully received by many, as well as by your constant reader,

INQUIRER.

REPLY TO THE QUERY OF FORTUNATUS.

(See page 419.)

A Correspondent is of opinion that a sufficient resolution of all the difficulties, expressed and supposeable, in the circumstances of the Querist, may be found in *Luke xii. 15. Take heed and beware of covetousness.*

Papers from the Port-folio of a Minister.

ILLUSTRATIONS OF SCRIPTURE, FROM HINDOO MANNERS AND CUSTOMS.

Extracted from "*An Account of the Writings, Religion, and manners of the Hindoos; including Translations from their principal Works. In four Volumes. By W. Ward. Scrampore, printed at the Mission Press, 1811.*"

(Continued from page 290.)

Joshua vi. 18, 19. *And ye in any wise keep yourselves from the accursed thing. But all the gold and silver, and vessels of brass and iron, are consecrated unto the Lord.* The Hindoos will take from any cast however degraded, gold, silver, &c. but to receive food, garments, &c. from them would be considered a great degradation.

Judges i. 19. *They had chariots of iron.* Iron chariots are spoken of in the Hindoo works on the arts, as used in war.

Judges iv. 5. *And she dwelt under the palm tree of Deborah.* It is common for Hindoos to plant trees in the name of themselves and friends, and some religious mendicants live under trees for a considerable time at once.

1 Sam. ix. 7. *Then said Saul unto his servant, But behold if we do what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God, what have we?* It is very common in Bengal for a person who wants to ask a favor of a superior to take a present in his hand. These presents frequently consist of fruits or sweetmeats. If they are not accepted the feelings of the giver are greatly wounded. The making of presents to appease a superior is also very common in Bengal.

1 Sam. xvii. 10. *I defy the armies of Israel.* Certain reproachful words it appears were used betwixt Hindoo combatants in the commencement of an engagement in their ancient wars.

1 Sam. xvii. 43. *The Philistine cursed David by his gods.* A Hindoo, sometimes, in a fit of anger, says to his enemy, "The goddess Kalee shall devour thee." "May Deurga destroy thee."

1 Sam. xx. 30. *Thou son of the perverse rebellious woman.* A Hindoo often reproaches another in some such words as these, "Thou son of a loose woman." "Thou son of a beggar woman."

1 Sam. xxiv. 12. *The Lord judge between me and thee.* When

one Hindoo is complaining to another of an act of injustice, he frequently says, "God will judge between us;" or "The god will judge between us;" or "Mother Kalee will judge."

2 Sam. vi. 14. *David danced.* Dancing is considered a religious ceremony among the Hindoos.

2 Sam. vii. 18. *Sat before the Lord.* When an Hindoo wants favor of a superior, he goes and sits down in silence in his presence; or if he solicit some favor, as a child, or riches, &c. of a god, he goes and sits down in the presence of an idol, and remains in a waiting posture, or performs jupu, that is, repeats the name of the god, counting the beads in his necklace.

2 Sam. xi. 2. *And it came to pass in an evening-tide that David arose from off his bed, and walked upon the roof of the king's house.* It is common in this country to sleep in an afternoon. The roofs of all brick houses are flat; and it is a pleasing recreation in the evening to walk on those roofs. Pools of water are to be found in every quarter of a Bengal town, and women and others may be seen, at all hours, fetching water from these pools, and bathing in them.

2 Sam. xi. 9. *Uriah slept at the door of the King's house with all the servants of his Lord.* Servants and others very generally sleep on the veranda and at the door of their master's house in Bengal.

2 Sam. xii. 20. *Then David arose from the earth and washed, and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped.* Bathing, anointing the body with oil, and changing cloathes, are constantly amongst the Hindoos, the first outward signs of coming out of a state of mourning, sickness, &c.

2 Sam. xiv. 20. *My Lord is wise according to the wisdom of an angel of God.* This is very much like the hyperbolical language of this country. When talking to a European, especially when they want to obtain something from him, the Hindoos will often say, "Sahab can do every thing. No body can prevent the execution of Sahab's commands. Sahab is God."

1 Kings iii. 4. *High places.* It is probable that these high places were like the terrace on which Jugunnat'hu is annually bathed; or like the razu-munchu upon which the image of Krishnu is annually placed and worshipped.

1 Kings ix. 9. *And have taken hold upon other gods.* When a poor or injured person claims the protection of another, he casts himself down before him, and lays hold of his feet, hence this expression commonly used when a person does not prostrate himself, "I have taken hold of your feet."

1 Kings xviii. 27. *He is a god ; either he is talking, or he is cursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.* The god Vishnoo sleeps four months in the year. The gods have each some particular business to perform. Vayoo manages the winds—Vuroonu the waters, &c. according to a number of stories in the pooranus, they are often out on journies, expeditions, &c.

1 Kings xxi. 23. *The dogs shall eat Jezebel.* Bodies of poor Hindoos, and persons who have received public punishment are cast into rivers, &c. and floating to the sides are devoured by dogs, vultures, crows, &c.

2 Kings v. 12. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel ?* A contention respecting the superior efficacy of rivers is not uncommon in this country. It is however pretty generally decided that the Ganges is the most efficacious of all the Hindoo sacred rivers.

2 Kings xi. 12. *Clapped their hands.* Clapping the hands is a very common token of joy among the Hindoos at their public singings ; at their festivals in the presence of the idols, especially when bloody sacrifices are offered ; at wrestlings, &c.

Ezra iv. 4. *We have maintenance from the King's Palace, or, as it is in the margin of some Bibles, We eat the King's salt.* This is a very remarkable coincidence with Hindoo customs. It is quite common in Bengal for a servant to say, "I eat Sahab's salt."

Job xxiv. 16. *In the dark they dig through houses which they had marked for themselves in the day time.* Thieves in Bengal very commonly dig through the mud walls and under the clay floors of houses, and entering unperceived, plunder them while the inhabitants are asleep.

Job xxvii. 19. *The rich man shall lie down but shall not be gathered ; i. e. his soul shall be left in a wandering state.* Some Hindoos believe that persons for whom funeral rites have not been performed, wander as ghosts and obtain no rest.

Job xxxi. 35, 36. *That mine adversary had written a book ! Surely I would take it upon my shoulder, and bind it as a crown to me.* If a rich Hindoo present any thing to an inferior, the latter, as a mark of respect, puts it on his head. An offering of cloth, &c. received at the temple, the receiver not only puts it on his head, but ties it there.

Psalms xxvi. 6. *So will I compass thine altar.* It is a mark of respect common among the Hindoos to circumambulate a temple or a superior, certain times.

Psalms xliv. 20. *If we stretched forth our hands to a strange god* When an Hindoo solicits a favor of his god, he stretches

out his joined hands towards the images, while he presents his petition, as though he was expecting to receive what he was asking for.

(to be continued.)

Obituary.

MARY ANN WOODHILL.

Mary Ann Woodhill, daughter of John Woodhill, Birmingham, was seized Dec. 3, 1812, with an inflammation of the bowels, which terminated fatally in less than three weeks. She died Dec. 20, 1812, aged nineteen years. This account of her affliction, experience, sayings, and death is drawn out by an intimate and beloved friend, who almost constantly attended her from the first attack to the closing scene.

During the former part of her illness she expressed great concern for the state of her soul, which much increased the agony of her body. She could receive no comfort from the promises of God, which she said did not seem to be made to her but to the ransomed of the Lord. On my entering her bedchamber one day she thus accosted me, "O my dear friend, what you are come once more. Ah I thought I should have died last night when you were absent." Seeing me in tears, she said, "Do you think I shall die?" I replied, "No, I have been speaking to Mr. C—— respecting you, and he assures me there is no danger." "Ah," she said, "I wonder if he could feel as I do *within* whether he would then say there is no danger." "Well, my dear Mary,"

said I, "supposing it should be the will of your heavenly Father to remove you from us, I hope you would feel resigned." She said, "No I cannot, that is what I wanted to tell you. I am not fit to go. No saving change has passed upon me. O my dear father, how will you mourn when you hear me say so; O what call I have slighted, what warnings I have rejected. O if the day of grace should be passed by unheeded, how shall I answer at the great day of account?" "My dearest Mary," I said, "do not say or think there is no hope of Mercy; recollect he is a pardoning God, and will cast off none who come to him in sincerity and in truth; you feel your need of an interest in his blood, and he has promised none shall seek his face in vain. He hears the sighing of a contrite heart, and will attend to your cry." She answered, "But I have no time now to repent and there is no repentance in the grave; for as the tree falls so it must lie." "Do try to compose yourself," said I, "and you father, grandfather, Mr. Edmonds and all the good people will pray for you." "O but what signifies that," she replied, "if I cannot pray for myself? Alas, all in my mind is darkness and night. Will you pray for me?" O yes, my love, what shall I pray for?

That the love of God may be abroad in my heart," she replied. "Do you think, my love," said, "if he had meant to let you out, he would have given it at this moment to see your need of a Saviour, or your undone state without him?" She replied, "If I go no farther, I shall never see heaven. Cannot you remember any text, any hymn that would be applicable to my distressing case?" I repeated one of Rippon's Selection which I thought appropriate,

Lord didst thou die, but not for me,
Am I forbid to trust thy blood? &c.

"Oh," she said, "that is very sweet, but I can go no farther than the two first lines of the third verse; I cannot say,

What other happy Souls have found,
Will seek nor shall I seek in vain.

It is the language of *strong* faith; mine is *weak* indeed, if I have any at all." Her bodily pains became now so extreme nothing more could be said on the subject.

On Friday her agonies both of mind and body seemed to increase, she begged her father might be sent for. On his coming in, she said, "O my loving, kind father, you little thought so soon losing your Mary Ann; I told him all her doubts and fears, saying, "Pray for me, father, O pray hard for me now."

On sabbath evening, her Mother entering the room, she said, "I am glad you are come, mother, can you tell me something about Jesus. Oh I am wanting to find my interest in him. Can you believe about his great love, his exceeding great love to poor peccating sinners?" Her Mother

repeated the hymn, "Physician of my sin sick soul, &c." at which she seemed much pleased, and then added, "Mother do you pray for me?" "I hope I do, and have done several times to-day, Also Mr. Edmonds has earnestly and publicly prayed for you this evening; and your dear father in family-worship has this night particularly been importunate with God at the throne of grace imploring blessings upon you, and that supports and comforts may be communicated to you," "Well," she said, "the effectual fervent prayer of a righteous man availeth much."

The next day she said to her mother, "Do tell me something suitable, for satan tempts me again; but I tell him he will not have me, for God is my Father, I shall go to heaven when I die. I have prayed the Lord to put him down, and he has put him down, so now do again talk to me about Jesus. Can you comfort me, mother, for I am so anxious?" She was then exhorted to wait patiently, and referred to that passage, *Wait on the Lord, be of good courage, wait I say on the Lord.* It is also said, *The vision is for an appointed time, though it tarry, wait for it; it shall surely come, it shall not tarry.* "Oh, that will do," she replied, "I will try to wait." Can you recollect, mother, any more texts about waiting? I like them so much." In this anxious frame of mind and pain of body, the dear sufferer continued two or three more days, when the disorder fled to her head and she became delirious. Her diffidence and timidity were observed by every one who heard her speak. She feared to say any thing she felt, lest she should sin;

therefore, on regaining her senses, she lay silent a long time, at least as silent as pain would permit. I stepped up to her and said, "If you should find comfort I hope you will not fail to tell me, though it should be ever so little." She pressed my hand and said, "O I shall be sure to tell you." Another day passed, and in the evening Miss Edmonds and myself sitting near her, watching, she began to sing, this did not surprise us, as she had often sang in her delirium; but on presenting her with some orange juice to wet her lips, she looked at me and said, "How happy will you be when I tell you Jesus has loved me with exceeding great love. Oh yes, did not you hear me sing? I felt then such joy in my heart that I thought I should die, and not live to tell you all about it."

Next day she said to one who pitied her extreme pain, "Oh it has been a good affliction to me, I have not had one pain too much, for till I lay on this bed I never knew the vileness of my own heart, or prayed in earnest for a change, but now I know all."

On Saturday evening, December 12, she called me to her in presence of Mrs. Cox and Miss Edmonds, and then addressed me, "My dear Martha, I am dying, but I want to ask you a few questions about your best interests. Come nearer, where is John? I wish him to be here. Did I not see Betsy here? O I should like all to come now." I told her they were neither of them in the house. "Come then, my love," said she, "answer me faithfully what I am about to ask. Recollect, Patty, you will have like me to die, and

we none of us know when. I have always loved you, I thought too well; but if I were to recover I should love you better far than I ever have done; it would be a different kind of love, and I should be always talking to you of what the Lord has done for my soul, and trying to point you to the same Saviour I have found. Tell me, my dear Martha, did you ever have your hard heart of stone taken away, and a heart of flesh given you in its stead? Were you ever renewed in the spirit of your mind? Has the bias of your will been turned and your affections been taken off from the creature and fixed on the Creator? Come, tell me honestly, is the language of your letters the language of your heart, or is it mere theory, or other people's experience you are going upon? Think, my love, before you speak, for I feel such a solicitude for one who has shewn such love for me, that I want you to go where I am going." She then offered up important prayers on my behalf.

She then continued fervently praying separately for each of her brothers and sisters, servants in the family, and friends, by name, in such manner and with such words as greatly surprised and affected us all, so that indeed this was a never-to-be-forgotten, and we trust blessed opportunity. May the love expressed, and counsel given, and prayers offered at this awful and delightful season be lastingly impressed and graciously sanctified for our souls' advantage. Her whole soul and strength seemed employed to engage the hearts of those about her and related to her to seek after and

leave to God in Christ as their only portion and glory, in this life and for ever.

It was apparent that she joyfully seized this opportunity of testifying her gratitude to God for the manifestation of his mercy in her knowledge of salvation ; so that her spirit ceased not to say to her dear relatives, " Come and hear what God has done for my soul ;" and " O love the Lord for he has heard the voice of our supplications."

After this memorable night she said very little, being as we thought inwardly engaged in supplicating God for resignation, and silently indulging the blissful hope of the full enjoyment of God and the society of saints in heaven ; till, worn out by disease and pain, she fell asleep in Jesus. She was buried in the burial ground of Bond Street Meeting-house, and Mr. Edmonds the next Lord's-day preached a sermon on the occasion.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Necessity of the Trumpet's giving a certain sound. A Sermon preached before the ministers and messengers of the Baptist Churches belonging to the Western Association, at their Annual Meeting at Lyme, on Thursday June 10, 1813, and published at their request. By John Ryland, D. D. Button, price 1s.

Dr. Ryland's sermons are well known to be distinguished by the quantity of important sentiment which they contain. In the hands of many preachers, and good preachers too, one of them would furnish materials for four. The reader of course will not expect them to abound in amplification, or in brilliancy of expression. He may expect however to find qualities much more substantial. The sermon before us bears the marks of a matured and decided mind ; a mind that has thought of the subject in all its bearings, and

thoroughly digested it. Every sentiment is conveyed in a manner as though it were the result of forty years reflection.

It is pleasant to see in the advanced stages of life, and at a time when many are turning aside from the truth, so determined, and yet so guarded an adherence to it. Decision is at all times estimable ; but in those who advance towards the close of life it is lovely. Whatever desertions may take place in the army, it is not for an old officer, covered with scars in the service of his prince, to turn his coat—*From henceforth let no man trouble me ; for I bear in my body the marks of the Lord Jesus !*

If our readers wish to see a " scriptural, just, and determinate" statement of the great outlines of Christianity, they will find it here. We recommend it to the candid perusal of those especially, who doubt the consistency of indiscriminate invitations

with the doctrines of discriminating grace.

A Series of Discourses on doctrinal, experimental, and practical Religion, particularly calculated for the use of Families, preached in the parish church of Dewsbury, Yorkshire. By the Rev. J. Buckworth, A. M. Vicar. Second edition. Sherwood and Co. 5s. 6d.

Feeling as we do that Righteousness and Love, by the influence of the holy Spirit, are infinitely more important than the separate interests of any religious party, we sincerely rejoice when the labours of our brethren of other denominations are distinguished by evangelical simplicity, and attended with extensive benefit to our fellow men. Of late years we have regarded with increasing pleasure and hope the progress of evangelical truth in the parish churches of the establishment. We recollect the time when her ministers of this description were comparatively few. Like stars of the first magnitude, they shone with attractive splendor, but they were scattered here and there, with wide and gloomy intervals between. Mr. Pooley, the predecessor of the present worthy Vicar of Dewsbury, for a long series of years was distinguished among these worthies of a reviving church. It is a felicitous circumstance of rare occurrence that he was followed by a man of the same spirit, of whose labours for the benefit of his parishioners we are here favored with a specimen.

We learn from the Advertisement that the first impression, of 1200 copies, was intended for their exclusive use; but a few of them having reached other hands,

and been acceptable, they are now laid before the public. When a good Minister of Jesus Christ the father of his people, appears in the midst of his family, affectionately offering divine instructions, holy cautions, and spiritual consolations, it were a guilty perversion of criticism to turn it against such labours of love. Of this description are the contents of the volume before us. Intent upon one object, the spiritual welfare of his people, the worthy Vicar seeks no ornament, looks not about in quest of admiration, but delivers his instructions with affectionate plainness, winning upon the heart. We congratulate the inhabitants of Dewsbury, on their having such a vicar, for surely,

Truth from his lips prevails with double sway.

These discourses are 20 in number, on the following subjects, The Existence of God—The Truth of the Scripture—The Spirituality of God's existence—The Unity and Equality of the Father, Son and holy Ghost—The Nature of God's Dominion over us—Mankind are Sinners by nature and practice—Mankind have broken all the commandments—Mankind are redeemed by Christ—Mankind partake of Redemption through believing—Faith is the gift of God—Faith works by love—Faith renders the Saviour precious—Faith overcomes the world—Faith is accompanied with an inward witness of an Interest in Christ—The Duties of Husbands and Fathers—The Duties of Masters—The Duties of a Wife, Mother, and Mistress—The Duties of Children and Servants—The Duties of Tradesmen—The Conclusion, *Acts. xx, 26, 27.*

A Hebrew Grammar, in the English Language, By Joseph Samuel C. F. Frey, Editor of Van der Hooght's Hebrew Bible. Gale and Co. 10s 6d.

Besides the latin grammars of the Hebrew Language, by Buxtorf, Bythuer, James Robertson, and many other learned men, we have had a considerable number written in english, by those who adhere to the use of points, as well as by those who reject them.

One of the earliest Hebrew Grammars published in our language, was drawn up by the Rev. John Udal, a learned puritan divine, who died in the marshalsea prison, 1592. Neal, in his History of the puritans, has given an account of the cruel persecution he endured Vol. I. p. 508—519. He compiled his Grammar and a short Lexicon, while he was in confinement, as appears by the annexed inscription,

במעשה וביד יותן אודל
כהיותו בבית המשמר :

In the following century *William Robertson* labored much to promote the study of the Hebrew tongue, publishing his first and second gate in english, and a valuable lexicon in latin, with other very useful works calculated to answer the same end. In the eighteenth century, a good Hebrew Grammar was published by *Israel Lyons*, teach-

er of the Hebrew tongue in the University of Cambridge; the second edition was printed in 1757. Dr. *Ashworth*, tutor of the dissenting academy at Daventry, afterwards published his Grammar, which has gone through several editions since his death; and has lately been considerably improved by Mr. Yeates; who has added some very useful tables to the last edition in 1812, illustrating the formation of the nouns, and the use of the affixes. *David Levi*, *Bailey*, and *Caddick*, have also printed grammars with the points; and several others have been published without them.

The paradigms of the verbs are better displayed, in one view, by *Lyons* and *Ashworth*, than in any other english Hebrew grammar that we have seen. It seems a pity Mr. Frey has not imitated them in the arrangement of the conjugations, * which greatly assists the memory of the learner.

Mr. Frey has imitated *Lyons* in the use of open letters, but as strangely interchanged them; from p. 44 to 63 he uses the open letters for the *serviles*, but from p. 68 to 80 for the radicals, and afterwards, p. 81 to 84, for the *serviles*: surely it would have been better to have confined the use of them to denote the inflections, and never to have employed them for the radicals.

* Mr. Frey objects to the term Conjugation, as being used in a different sense from that which it bears in Latin or Greek, but three minutes explanation makes it plain enough to a learner. Call them species or kinds, or what you please, there are seven forms of the Verb, the two first are *simple*, active and passive; the two next, *intensive*, active and passive; the two next *causal*, active and passive; and the last is *reciprocal*. If these are paired, and learnt across, the jingle greatly helps the memory. Lamad, Nilmad; Limmed, Lummad; Hilmid, Holmad; Hithlammad, &c.

In classing the letters according to the organs by which they are formed, p. 3, he uses one english appellation and four latin ones. Why should not the terms labials, palatines, linguals and dentals have been employed as well as gutturals, instead of labiales, palati, linguales and dentales.—His examples of Nouns Adjectives according to their variations in number and regimen, p. 32 to 36, are a valuable addition; and his view of the pronouns is improved (p. 39 to 44,) particularly by adding the prefix ב, which occurs as often as any other form. He has also given a fuller table of the particles (misprinted Participles) than other grammarians. p. 85 to 92.

Mr. Frey is anxious to promote the uniform pronunciation of the Hebrew language, which is not only variable to a suprising degree among those who reject the points (of whom it is hard to find two who exactly agree in pronouncing the consonants) but considerable variations are found among those who use the points. He remarks, however, that "if christian preachers were sensible of the good or bad effect produced upon the minds of the Jews, according as they pronounce the Hebrew language correctly, they would think no time too long, and no pains too great, to acquire the correct and accurate pronunciation." Nevertheless, it is an acknowledged fact, that the Jews themselves vary considerably from each other in their pronunciation, which is probably affected by the countries in which they have long resided. Hence the Jews of Spain and Portugal can scarcely understand the pro-

nunciation of the Jews of Germany; though both make use of the points. Mr. Frey follows the latter, *David Levi* preferred the former. Except, however, for the reason alleged by Mr. Frey, the accurate pronunciation of a dead language is but of little consequence.

To an English ear Mr. Frey's pronunciation will at first sound uncouth and disagreeable, especially the change of the names of the letters, with which we have all been conversant from our infancy, by seeing them prefixed to the several divisions of Ps. cxix. *Bayth, Hay, Waw, &c.* for Beth, He, Vau, reminds us of the Jewish pronunciation of our language, which so often excites a smile. And the alteration of the most sacred of the divine names into a mere confluence of vowels, would puzzle and disgust every english auditory, who would not guess what we intended by Yehowah. Mr. Frey has taken much pains to enable his scholars to attain his pronunciation by copious exercises, from p. 16 to 23, but it is questionable if his spelling will always convey the sound he intended to an english learner; e. g. chit, chant, such &c, p. 17. In the dageshed letters he unites the soft and hard sound of פ פ and ב as *פַּבֶּעַת* *Tav-ba-ath*, *צַפְרִים* *Tziph-parim*, *יַבֶּשֶׁה* *Yav-basha*, &c. and directs *אַתָּה אַתְּ אַתְּ* p. 39, to be pronounced *Ath-tah, Atht, Ath-tem*, which *David Levi* would read *Attah, Att, and Attem*, yet he does not mention this peculiarity when treating of Dagesh, p. 9, which should have been noticed there.

This Grammar is printed very

neatly though not so correctly as could be wished; and may be had either with or without the book of Psalms. These are taken from his Hebrew Bible; if they had been composed for the purpose, we should have been glad to have had them 'disposed regularly like verse, according to Dr. Kennicot's method; but doubtless that would have considerably enhanced the expense. We greatly hope this publication, as well as Mr. Yeates's improved edition of Ashworth, will tend much to increase and facilitate the study of that language in which are contained all the earliest discoveries which God made of himself to mankind.

Religious Books lately Published.

1. Letters addressed to the Rev. Thomas Belsham, on that part of his calm Inquiry which relates to the Historical question respecting the early opinions concerning the Person of Jesus Christ; by William Wright, formerly of St. John's College, Cambridge, 3s.

2. Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By John Orington.

3. Village Discourses. Six Sermons designed for the use of Village Congregations, Families, and

Sunday-Schools. By several Dissenting Ministers. Button, 1s.

THEOLOGICAL NOTICES.

Information of Works in hand from Theological Writers will be inserted under this Article.

In the Press. A new edition of the Greek Testament with Griesbach's Text. It will contain copious Notes from Hardy, Raphael, Kypke, Schleusner, Rosenmüller, &c. in Familiar Latin: together with parrallel passages from the Classics, and with references to Vigerus for idioms, and Bos for ellipses, Two Vols. octavo. A few copies will be struck off on large paper. By the Rev. E. Valpy, B. D. Trinity College, Cambridge.

The Rev. J. Townsend has issued proposals for publishing by subscription, (in 2 vols. fine demy 8vo. hot pressed, price 11. in boards,) the English edition of Claude's Defence of the Reformation,—“the best defence,” says Mr. Robinson, “of our separation from Rome ever published,” and “one of the best written books I ever had the pleasure of reading.” The work will be put to press as soon as 300 names are received. They may be sent to the Editor, Jamiaca Row, J. Townsend, No. 3, Hereford Buildings, Fenchurch-Street, or to Mr. Powel, at the deaf and dumb Asylum, Grange Road.

Nearly ready for publication, the Triumph of Faith, or Christ exhibited in his Death, Resurrection, Ascension, &c. a Discourse on Romans 8, verse 34. By Thomas Goodwin, B. D. in one vol, 12 mo.

MISSIONARY RETROSPECT.

The London Missionary Society.

We are happy to present our readers with the following gratifying intelligence from the Missionaries at

Otaheite, which relates the conversion of the King Pamarre. We sincerely hope he will adorn his profession by a holy life, and be the first fruits of an e-

abundant harvest in those barren islands. The letter addressed to the directors is dated Eimeo, October 20, 1812.

After mentioning the loss of three of their wives, they say, "As to our Missionary efforts, the state of our affairs has been such hitherto, that we could not take long journeys among the natives to instruct them; but have been under the necessity of confining our labours chiefly to the neighbourhood of our residence. We have, however, commenced a school for the instruction of youth; and propose, as soon as practicable, to bring it upon the Lancasterian plan. We have as yet not above 20 scholars, but we hope their number will soon increase. We have divine service for the natives in their languages regularly every sabbath,—preaching in the forenoon, and catechising in the afternoon. These exercises are at present but thinly attended,—the most of the inhabitants of this place having gone to Taheite with the king (also the chiefs and people from the leeward islands) who, by the instigation of two chiefs who came over for him, went to that island the 13th of August."

"We mentioned, in the beginning of this, his conversion to Christianity: it is now time we should descend to particulars respecting this matter."

"On the 18th of July he came to us, and offered himself a candidate for Christian Baptism, declaring it his fixed purpose and determination to cleave to Jehovah, the true God, and to us his people, &c. expressing his desire and willingness to receive further instructions in the things of God, and requesting us to pray for him. He gave us to understand, that this resolution was the result of long and encreasing conviction of the truth and excellency of our religion. Much interesting conversation took place on the occasion, too tedious here to relate at large; however, we must mention some of it.—He said he had been endeavouring to persuade his father-in-law Tamaroa, and Tapoa (the two princi-

pal chiefs of the leeward islands) to take the same step he was taking; but that they told him he might do as he pleased; as for them, they would cleave to Oro, which, he observed, was cleaving to Satan; and said, that if no one else would hear us, or embrace our religion, he would, as he desired to be happy after death, and be saved in the judgment-day.—On our observing, that we did not cease to pray to God for him, and that it would rejoice us much to see him sincerely and truly given up in heart to God, and that if that was the case, he might then be baptized,—he replied, that we could not know his heart, nor he ours; but that he who made us men knew our hearts, and whether we spoke truth or falsehood to each other. Indeed, he introduced the subject at first by saying, 'You do not know the thoughts of my heart, nor I yours; but God does'. We informed him, that it was customary for those who offered themselves as candidates for baptism from among the heathen, to be for some time further instructed in the things of God, and their conduct inspected, that it might be known whether they had truly forsaken every evil way, and were really turned in heart to God before they were baptized;—all which he seemed to approve of, observing, that he was willing to do as we thought proper; and that he left the affair of his baptism entirely with us as to the time. Another thing he proposed during his conversation must not be omitted, viz. the erection of a building for the worship of God; and on being told, that perhaps it would be better to defer the building of it until his and our affairs should be more settled, he replied, 'Let us not mind these things, let it be built at all events.' However, his removal to Taheite prevents this for the present. Indeed, it is a circumstance we very much regret, as it deprives him of the means of grace and instruction, except by letter, and exposes him to many and great temptations. However, thanks be to God, we learn

his letters, and verbal accounts
him, that he strictly observes the
Christian Sabbath, and perseveres in
open profession of his new reli-
gion before the chiefs and people;
for which, we understand, he has
already experienced a considerable
degree of persecution, notwithstand-
ing his dignity."

"That you, our honoured Direct-
ors, may form a judgment for your-
selves of the present state of his
Island, we send you with this, two of
our late letters, with a translation of
them. You will learn from them the
present state of Tahite, in which there
has been little alteration since.
Though he has got a footing there,
regaining the sovereignty of that
Island appears to us a matter very
doubtful. However, this we well
know, that He who we trust has
rebuked him, and led him to cast
his honours at his feet, can exalt him
to greater power and honour than
he possessed; and we doubt
not it will do it in due time, if it be
for his glory and the good of his
Island here. There are others whom
we trust the Lord is drawing to him-
self from among this people. There
is one man in particular, of whom
we entertain good hopes. He has
as yet requested to be baptized;
but it may be owing to his ignorance
of the propriety and necessity of re-
ceiving that sacred rite. We have
no doubt of his heart being changed
by divine grace; but we do not like
to baptize any; we wish to
have good evidence of real conver-
sion before we do it. One of our do-
ctors who departed this life the oth-
er day, we hope died in a safe state.
He was a lad that had long enjoyed
the means of instruction, but seemed
careless and obdurate till a little
before his death, when he seemed to
be brought to repentance, and his
heart to undergo a great change:—
he prayed and cried for pardoning
mercy thro' Christ, as long as he was
alive."

"Indeed we trust there are several
of these people now in glory who
have been taken off by death, while

apparently the subjects of divine
grace, but before we had obtained
satisfactory evidence of this, so as to
be able with confidence to pronounce
them such. Besides what we have
mentioned, we might notice several
other things that, we are persuaded,
you would deem very encouraging;
but we wish still to keep to the
main, we have hitherto, perhaps
too rigidly adhered to, viz, to say too
little about such things, rather than
too much".

"Thus, honoured Fathers and
Brethren, we have given you a brief
but correct account of the state of
the Mission and our circumstances,
which we hope will prove acceptable
and satisfactory to you. We now
earnestly entreat a continued interest
in your prayers, and request you will
not fail to write to us by every op-
portunity that offers, and regularly
transmit us the Evangelical Maga-
zine and Missionary Publication;
which we always find to have a ten-
dency to quicken and refresh us.
We rejoice in the prosperity of your
undertakings, and in the prosperity
of all other Missionary Societies,
and others formed for good purposes.
The account we have received of the
Bible Society, and its astonishing
success, gives us peculiar joy, and
excites in our hearts much thankful-
ness to the Author of all good. Sure-
ly, the latter-day glory not only be-
gins to *dawn*, but to *shine* with con-
siderable effulgence.—May the Lord
crown every effort for the spread of
truth, and the advancement and es-
tablishment of his kingdom, with
abundant success."

"We remain, honoured Fathers
and Brethren, your brethren and
humble servants in the gospel for
Christ's sake."

*Extracts from the Letters referred to,
Papeete Tahite,
Friday, Sept. 25, 1812.*

"Dear Friends,

"MAY Jehovah and Jesus Christ,
may the Three-One, our only trust
and Saviour, bless you. May my
soul be saved by Jesus Christ! May
the anger of Jehovah towards me be

appeased, who am a wicked man, guilty of accumulated crimes,—of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ our only Saviour! You indeed will be saved, you are become the people of God; but I may be banished to hell; God may not regard me. I am a wicked man, and my sins are great and accumulated (or collected together.) But O that we may all be saved through Jesus Christ! May the anger of God towards us all be appeased, for all of us have been disobedient to him as our Lord and Master. Look at the beasts, they are obedient to man as *their* lord and master; but we have not obeyed *our* Lord and Master. Surely, we are fools! May the Three-One save us.”

To the Missionaries, Uaeva,
Moorea [Eimeo]

“My Dear Friends,

“I was taken ill about three o'clock on Monday morning last. My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well off. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved through Jesus Christ! And may Jehovah regard me before I die, and then I shall rejoice, because I have obtained the favour of Jehovah.”

“May Jehovah and Jesus Christ bless us all.”

POMARRE.”

Papeite Takeite, 8 Oct. 1812.

“My dear Friends,

“MAY Jehovah and Jesus Christ our Saviour bless you! If it had not been for the mercy of God towards

us, we should all have been cut long ago. Had it pleased God to have given us up to the will of Satan, he would long ago have destroyed all. To the Three-One we owe preservation and salvation. O Jehovah save us! O Jesus Christ save us.”

“There is one thing which fills me with horror, which I will inform you of by and by. Satan, perhaps, is the author of it: he is envious of me. May Jesus Christ save me.

“I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ. It is my earnest desire that I may become one of Jehovah's people: and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes.”

“If God were pleased to create a new mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me, that I may know your minds. Inform me also of the news from Port Jackson; and whether King George is alive or dead.”

“May Jehovah and Jesus Christ our Saviour bless you.” P. P.

“To the Missionaries Uaeva,
Moorea [Eimeo.]”

China. From China we learn that Mr. Morrison is pursuing his work with great assiduity. By his letter dated in December and February last, we are informed, that he has in the press the Epistle to the Romans, Corinthians, Galatians, Ephesians, Philippians, Thessalonians, Timothy, and Titus; also the Epistles of Peter and James, and a second corrected edition of the Acts, with the verses annexed, some specimens of which he has sent to the Directors. He has printed and dispersed a Catalogue, containing the fundamental principles of Christianity. He has

heard, that a person in the city Canton, belonging to the police, had been reformed by means of the new tract, which he took up by himself.

A person with whom Mr. M. is acquainted, brought him some things to look at; but desired that he would not tell any of his countrymen, lest they should be incensed against him for so doing. They do not like to sell their Gods, lest they should be insulted. "For my part," said he, "I believe in Yaysoo (Jesus), and hearken to what you say of the vanity of worshipping wooden images, and other images." This man desires Mr. M. to pray for him, and expresses a desire to be baptized."

Mr. M. has had excellent opportunities of distributing the Scriptures. Some Roman Catholic priests have received theirs with pleasure. He gave the Acts, &c. to a man from the province of Shen-se, in the heart of the empire. He gave several copies of St. Luke to a priest of one of the Chinese temples of Taousze. He said that the books were good, and that he had sent them to Lofow, a famous resort of persons in illness. Mr. Morrison read over the text to a graduate of the institution at Perkin, called Kwo-tse-keen, who desired a copy, that he might show it to his nephew. This person assists him in acquiring the pronunciation of Pekin, which differs exceedingly from the dialect of Canton."

CHURCH MISSIONARY SOCIETY.

Settlement at Yongroo. By a letter from Mr. Nylander, dated May 1813, we learn that he has effected a settlement in a new house at Yongroo, on the Bullom shore. He writes, "It is lamentable that the Bulloms should have been left so long without any religious instruction. They live in gross darkness, worshipping evil spirits, and dealing very falsely with one another on account of their superstitious witchcraft, which perhaps was encouraged by the inhuman trade of slaves. If any vessel had been permitted to ap-

pear in Sierra Leone River, about fifteen or more witches would have been sold and sent off the coast since I have been at Bullom.

The way to find out the supposed witches and their gregrees, is, to consult a small basket wherein the evil spirit is supposed to dwell. The treatment of these poor persons is most cruel. I have for two mornings seen proceedings which must excite pity in every humane breast.

Arrival of four Missionaries. The following Lutheran Clergymen, having been educated in the seminary at Berlin, and admitted to holy orders in that city, have arrived in this country from the continent, and been accepted by the Society as its Missionaries, to be sent to such stations as the Committee may appoint. The Rev. John Christopher Sperrhaken: a native of Saxony: aged 32. The Rev. John-Henry Schulze: a native of Hanover: aged 31. The Rev. Frederick Christian Gotthelf Schroeter: a native of Saxony: aged 27. The Rev. George William Schaffner: a native of Spire: aged 23.

Mission to Malta, &c. The Rev. W. JOWETT, Fellow of St. John's College, Cambridge, has engaged himself to the Society as their Literary Representative at Malta; and after a course of due preparation for his important work, will proceed to that station.

Contributions. In the course of the summer, the Rev. Basil Wood, travelled upward of 1000 miles, preached 50 times, promoted the establishment of 28 Associations, and collected about £ 1000. The Rev. J. H. Stewart, in Sussex and Hampshire, collected nearly £200. and the Rev. Edward Burn, and the Rev. W. Goode, in Staffordshire, Cheshire, and Derbyshire, upwards of £450. The Secretary, with the Rev. Melville Horne, and the Rev. Daniel Wilson, preached at Norwich; and assisted in St. Andrew's Hall, on the 29th of September, at the formation of a "Norfolk and Norwich Church Missionary Association," under the pre-

sidency of the Lord Bishop of Norwich, which has already remitted £500. and will soon make remittances to the same amount,

These Clergymen met with the most friendly reception in all places. The members of the church it is highly gratifying to remark, begin very generally to feel the obligation under which they lie, of communicating the Gospel to their Heathen and Mahometan fellow-subjects, and to the whole world. Nor were Christians of other denominations backward in affording their candid and benevolent aid. In many places great interest in the diffusion of the Gospel is manifested among Children: and, though prudence and caution should always be observed in soliciting or accepting their alms, yet he must be utterly dead to the best feelings and interests of these classes of society, who will not gladly embrace every proper occasion of associating them with himself, according to their means, in the exercise of the noblest charities of the heart of man. *It is more blessed to give than to receive—Let him, therefore who has no support but from his own honest industry, Labour working with his hands the thing which is good, that he may have to give to him that needeth.*

BAPTIST ITINERANT SOCIETY IN IRELAND.

In May, 1813, brother M^cCarthy was ordained in Swift's Alley Meeting-house, Dublin, for purpose of itinerating in Ireland; he has since taken a six weeks tour in the King's County, Westmeath, and Queen's County. The following is a brief sketch of his labours.

Lord's Day, August 29, 1813, he preached at Tullamore, in the morning at ten o'clock, and at five in the evening, the place not large, was filled with people who heard the word with great attention.

Monday, 30th, visited some families in Tullamore, read, and expounded the Scriptures, sung and prayed with them.

Tuesday, 31st, went to Moate, dressed a large congregation, people received the word with readiness, and heard as for eternity. It is hoped the seed sown here will immediately produce a rich harvest. The people were desirous he should reside with them.

Thursday, September the 1st, preached at Firban, a small Village, both rich and poor came to hear the word of God, the greater part Catholics. It was a time of refreshment from the presence of the Lord.

Friday the 3d, returned to Moate (in his way to Rahue for the Sabbath) the congregation too large for the place. While the glad tidings of Salvation were published, the hearts of some appeared ready to receive it.

Saturday the 4th, went to Kilbangan, held a meeting for exhortation and prayer.

Lord's-day the 5th, preached at the Baptist Meeting-house at Rahue, or Keltubbar. In the evening preached at Tullamore, a populous Town, four miles from Rahue, the place was filled with hearers.

It is in contemplation to build a new Meeting-house for a Baptist Congregation in this Town, and for brother M^cCarthy with his family to reside there, as the center of his labours are in those parts. A fine field for usefulness presents itself for many miles round.

He was refused admittance in some towns and villages, but found work enough in other places, for the six weeks he spent in those counties, to preach nearly every day in the week.

Brother M^cCarthy and family are supported by the society, whose funds are quite exhausted. If any of our Friends feel bowels of compassion for the perishing souls of men in Ireland, and will lend us their friendly aid in this work of the Lord, such donations shall be thankfully received, and faithfully appropriated to the above purpose. We received ten pounds by the Rev. John Saffery from two gentlemen in

London, true friends to Ireland, for which we are much obliged.

39, Ushers Quay, Dublin.

JOHN WEST, *Secretary.*

BAPTIST MISSION.

Return of Mr. and Mrs. Johns.

LETTERS have been received from Serampore, by the *Lord Castlereagh*, which ship Mr. and Mrs. Johns returned to England, by order of the British Government in India, for having gone out without leave of the Directors.

Extract of a Letter from Dr. Carey, dated March 25, 1813.

"I sit down to write with a mind disturbed with different kinds of feelings, that I scarcely know how to express them. Last year we had to mourn over a most heavy calamity by fire, which we suffered in this month. This year we had set apart time at the expiration of twelve months to review the dealings of God with us since that calamitous event; when the very day before our meeting, we received letters from Government, ordering our brethren Robinson, Johns, and Lawson home to England. I can assign no reason for this measure: certainly nothing on the part of our brethren, has been, or can be, alleged by them as a reason. Indeed the sweeping clause in the Charter, which requires all Europeans not in the service of the East India Company to be sent to England, is the alleged reason. It is the imperious duty of all who love the Lord Jesus to labour in all proper ways with the Legislature, to obtain leave for Missionaries to settle in India, and to travel from place to place, or to settle in any of the provinces, without controul, unless they are guilty of civil crimes or misdemeanors."

If Dr. Carey can "assign no reason" for these proceedings, except that is negative, it is not supposable that we should. We therefore only state the facts.

Vol. V.

On the arrival of Messrs. Johns and Lawson, who had gone out by way of America, previous application to the Government having been made on their behalf, they were allowed to continue in the country till the will of the Directors should be known; and on the ground of this allowance Mr. Johns was appointed by the Governor General in Council, Acting Surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission-house, where he assisted in the improvement of the Chinese types.

In January letters passed between the Public Secretary and Dr. Marshman, the result of which was an acknowledgment on the part of the latter, that the Missionaries came out without leave of the Directors.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name of the Right Honourable the Governor General in Council, containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the Fleet then under dispatch, and a letter addressed by the Public Secretary to each of them, to the same purport. This was succeeded the same day by an Order from the Police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman; when the Magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under dispatch. Dr. M. alleged that they had not been made acquainted with the Order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families; and, further, that it was their intention to make a respectful application to Government on the subject; and though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an en-

3 B

gement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent, to be praying for relief from an Order which they had solemnly pledged themselves to perform. This, however, had no effect on the Magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him under an escort of Seapoys to prison, where he continued some hours, till, on Dr. M's. having applied to the Public Secretary, *an Order was immediately sent to the Police Magistrate to release him.* He was, however, required to appear again before the Police Magistrate, which he did, and signed a promise to obey the Orders of Government. A similar Order was sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the Order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor General. The Commissioner for Serampore also undertook to lay Mr. Johns's case before his Lordship. It being represented to the Governor General that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favour; but no attention was paid to the applications on the part of Mr. Johns. On the contrary, an Order for his return was peremptorily confirmed, and he was given to understand, that if he did not immediately take his passage, he would be apprehended, and carried on board the ship. The Public Secretary also said that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore, expecting to go down to the ship the next day.

Dr. Carey adds as follows:—

“The state of India as to religion is widely different to what it was twenty years ago. Then a Christian could scarcely be found; now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native or country-born Minister visit them. There is a general spirit of inquiry about the gospel all over the Country; and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for Christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who it is hoped will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously. His word is gone forth, and is still going forth; and great as our troubles are, I cannot avoid thinking this, after all, a time of the triumphs of divine mercy.

“My son Felix lately returned from Rangoon, with Norman Kerr his colleague. All other Europeans have left the country on account of the oppressions of the Burman Government; but Felix says their prospects were never brighter. We are now going forward in printing the Scriptures to a greater extent than ever. Thirteen versions are in the press, and three more are expected to follow soon. The church at Calcutta is become large, and still increases.”

ORDINATIONS, &c.

New Church formed.

July 26th. 1813, a New Baptist Church was formed at Market Street, Herts. Mr. Ivimey, of London, read and prayed; Mr. Sutcliffe, of Olney, stated the nature of a church, and the duty of its members; the members then gave each other the right hand of fellowship, and signified their call of brother Joseph Harris to be their pastor.

On the following day brother Harris was solemnly ordained to the pastoral office; Mr. Hunt, of Tring, read and prayed; Mr. Liddon, of Hemel Hempstead, stated the reasons of our dissent, and received the confession of faith; Mr. Daniel, of Luton, prayed the ordination prayer, with imposition of hands; Mr. Sutcliffe gave the charge from *Matt.* xxviii, 20; Mr. Ivimey preached to the people from *Rom.* xvi, 19; Mr. Geard, of Hitchin, concluded.

Sermon in the evening by Mr. Anderson of Dunstable. *Acts* xxvi, 24. Market Street is a village four miles from Dunstable, there has been a Meeting-house for more than 80 years, but never any Church before. The prospect is very encouraging.

September 7, 1813, Mr. Charles Grey, formerly independent minister at Hawick in Scotland, was ordained to the pastoral charge of the baptist church in Blackburn, Lancashire. Mr. Edwards, of Acerington, read and prayed, delivered the introductory discourse, and received the confession of faith. Mr. Steadman, of Bradford, prayed the ordination prayer, and addressed the pastor from *2 Tim.* iv, 5. Mr. Stephens, of Mancheste, delivered an appropriate address to the church; and Mr. Fletcher, of Blackburn, (indep.) concluded.

Sept. 15, 1813, Mr. Joseph Seymour late pastor of the baptist church at Tring, was set apart to the pastoral office over the baptist church at Great Missenden, Bucks. Mr. Rees, of New Mill, read and prayed; Mr. Tyler, of Haddenham,

stated the nature of a gospel church assigned the reasons of dissent, asked the usual questions, and received Mr. Seymour's confession of faith; Mr. Hunt, of Tring, prayed the ordination prayer; Mr. Upton, of London, gave the charge from *Acts* xxvi, 16; Mr. Shenstone, of London, preached to the people from *Rom.* xiii, 5. Mr. Tidd, of Dunstable, concluded.

CONTRIBUTIONS TO THE BAPTIST MISSION.

Hants and Wilts Assistant Society. September 22. The churches which constitute the above Society, in aid of the Baptist Mission, held their last meeting for the year at Portsea. The sermons by Messrs. Bulgin, Giles, Owers, and Saffery; the devotional parts of the services were conducted by the brethren Saunders, Early, Mursell, Yarnold, Penny, Tilly, Millard, and Russell. The afternoon was occupied in the business of the association, and receiving subscriptions and collections for the Mission, which this year amounted to £293 : 16 : 4.

The next association is to be held at Poole, Wednesday in the Easter week, 1814. The brethren Head-den, Russell, Owers, and Saffery to preach.

Church at Leighton Buzzard. Nov. 2, the sum of £31 : 5 : 5, was transmitted to the Treasurer of the Baptist Missionary Society from the Baptist Church at Leighton Buzzard, under the care of Thomas Wake, being the amount of the first year's contribution of the penny-a-week Auxiliary Society.

Village-Preaching. September 29, the Wellington District meeting for promoting Village Preaching was held at Stogumber. Prayer by brethren Tyso, Thomas, Horsey, and Morgan; sermons by brethren Gill, *1 Tim.* i 11. Viney, *Luke* xix. 41. and Humphrey, *Acts* xx. 28. Collections were made at the close of each service, and applied to defray the expenses of Village worship.

The next meeting to be at Upottery, the last Wednesday in April.

I

Passing along through Achor's vale,
I heard a plaintive strain,
Pleasure appearing to prevail
Above associate pain.

2

Beneath a weeping willow-tree,
Which o'er a fountain hung,
A lonely pilgrim I did see,
And oh! how sweet she sung.

3

She sung about a holy Child,
Once in a manger laid,
Who never was by sin defil'd,
Whom Angels then obeyed.

4

She did an infant exile sing,
To Egypt borne by night,
Away from a tyrannic king,
Whom blood and shrieks delight.

5

She sung a man to grief well known,
And intimate with woe,
Who for offences not his own
Was pained and troubled so.

6

How once he in a garden lay,
Prostrate upon the ground,
His soul o'erwhelmed with deep dismay,
And every pore a wound.

7

A bloody sweat seized all his frame,
Whence grumous drops fell down;
While no man yet to touch him came,
He felt his Father's frown.

8

He drank and drained a bitter cup,
One drop would thousands kill;
He shuddered, but he drank it up,
To do his Father's will.

9

And now appeared a ruffian band,
Whom a false traitor led,
With staves and spears they round him
His poor disciples fled. [stand —

10

At first he struck them to the ground,
But soon they rose again;
He gently yielding to be bound
By such a murderous train.

11

They hurried him from court to court,
False witnesses suborned,
Turned all his sufferings into sport,
And all his virtues scorned.

12

His heathen judge, more just than they,
His guilt at first denied,
Then weakly let them have their way,
Who wished him crucified,

13

They pierced his hands, they pierced his
They nailed him to the tree— [feet,
She sang in strains divinely sweet,
There hung my Lord for me.

14

On either side two culprits hung,
For their misdeeds who died,
One pained at heart, with faltering
"Remember me," he cried— [tongue,

15

Those fastened hands had power to wrest
Away Apollyon's prey,
And to the regions of the blest
Transport his soul that day.

16

He thought of many thieves beside,
Who had their Maker wronged,
And who, his anguish to deride,
Around his gibbet thronged.

17

His bleeding head with thorns was
His visage pale as death; [crowned,
And yet his pitying eye looked round,
And prayer employed his breath.

18

That dying head to heaven he reared,
"Forgive ungrateful men"—
And every gaping wound appeared
To say, "Amen, Amen."

19

Not Abel's blood so loud could call
As that on Calvary spilt;
"On me let all thy vengeance fall,
And thus remove their guilt."

20

"These sufferings when I realize,
How light my own appear!
Well may thy presence, Lord, suffice
My drooping soul to cheer."

21

The pilgrim thus in Achor's vale,
Sung of her Saviour's love,
And chanting o'er the wondrous tale,
It raised her heart above.

22

She drank of the reviving brook,
And then her course pursued,
And as her journey on she took,
Her song was oft renewed.

23

She sung of darkness turned to light,
Of weakness rendered strong;
Of roaring Lions put to flight,
And Death itself unstung.

24

Sing on, dear pilgrim, all the way,
Thou hast good cause to sing,
Thy God shall keep thee night and day,
And safe to Zion bring.

25

Light are the troubles now endured,
With future bliss compared,
And God, thy shield, be well assured,
Will be thy great reward.

26

Soon myriads more thy song shall join
In that celestial place,
To praise the Lamb shall all combine,
And all their theme be grace! L. 4.

Shocking Story

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